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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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THE GOSPEL OF CHRIST.
A Sermon.

BY S. J. HILLYER, NORTH-SALEM, N. Y.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. i, 16.

The gospel is a message of love to the human family; disclosing a blessed state of immortality beyond the grave. Its teaching is characterized with peace, mercy and benevolence; and its object is the amelioration of mankind.

On the morn of Christianity, it was announced by a celestial messenger as follows: 'Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Savior which is Christ the Lord.' And Jesus the Savior of the world, in the prophetic language of Isaiah, was led to exclaim: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' And in reference to the proclamation of the gospel of Christ, the Lord hath said, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth.'

The true signification therefore of the word gospel, is good news, or glad tidings. The apostles were commissioned to go into all the world, and preach the gospel to every creature: and it is a fact worthy of remark, that there is not an instance recorded in the sacred volume, in which they were ever commanded to preach any thing inconsistent with good news or glad tidings. By the assistance of a Concordance, turn to the word *preach:* and you will find it connected with the word gospel, and with the phrase good tidings, but never with bad news, or sad tidings.

Having ascertained the nature of the gospel, I will next invite your attention to its extensiveness. The author of my text, possessing as he did, clear views of the nature, impartiality and fulness of the gospel of Christ; and knowing its utility, and experiencing in his heart its peace giving influence, felt no disposition to be ashamed of it. Of him therefore we can with great propriety make inquiry in regard to its universality. In his epistle to the Galatians he informs us that 'the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed.' Here the apostle gives us a specimen of gospel preaching; and in so doing he refers us back to the precious promises of God made to the patriarchs. The Lord said unto Abraham, 'In thy seed shall all the nations of the earth be blessed.' This promise was repeated to Isaac, 'In thy seed shall all the nations of the earth be blessed!' And it was again repeated to Jacob as follows, 'In thee and in thy seed shall all the families of the earth be blessed!' And the apostle Peter, being filled with the spirit of the gospel, was led to say. 'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed.' And he then adds, 'Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities.'

Before we proceed farther it is important that we clearly understand *whom* it is that is called the seed of Abraham. Satisfactory information upon this point can be obtained by consulting the apostle Paul's epistle to the Galations. He says, 'now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is CHRIST.' As Christ then is the medium through which the promises were made, it is evident that the blessings are spiritual.

Your candid attention is now invited more particularly to the phrasealogy used in the sacred word, by which to express the fulness and universality of the gospel of Christ. Three terms are employed. All the nations, all the families, and all the kindreds of the earth shall be blessed. In the seed of Abraham which is Christ, all the *nations* of the earth shall be blessed. And as though the Omniscient was aware that this would be construed into partiality, it is declared that all the *families* of the earth shall be blessed. And as though some might still suppose that all the nations and families of the earth do not include the whole human race, another term is employed. Hence it is said that all the *kindreds* of the earth shall be blessed.

Beloved hearer; to your christian candor I now appeal. Be honest with your own heart; and let the sober conviction of your mind answer. Do you know of any terms by which the idea of universality can be expressed, unless that idea is contained in the foregoing? Is there an individual in the circle of your acquaintance who never did, and who never will have any kindred or relation? If so, point him out, and I will acknowledge that there is one that is not included in the divine promise. Do you know of one person who does not belong to any of the families or nations of the earth? Show him me, and I will admit that he will never be the recipient of the promised blessing. But no such individuals can be found; for all the nations, families and kindreds of the earth include every son and daughter of Adam. If you have faith in the precious promises of God, made unto the patriarchs, that in Christ all the kindreds, families, and nations of the earth shall be blessed, you are a gospel believer. But should you tell me that you believe that some of the nations, or a part of the families, or even one of the kindreds of the earth will be eternally excluded from the promised blessing, I feel as though charity itself would smile upon my conscience, and whisper in my ear its approbation, in pronouncing you an unbeliever in the fulness of the gospel of Christ.

There are two methods by which the opposers of the gospel attempt to resist the just conclusion naturally resulting from the divine promises.—One is to predicate them on conditions; and the other is to confine the blessings to this life, refering them to a mellenial day in which all the then existing nations will be happy.

But the language through which the promises were communicated, has no appearance of contingency or conditionality. It is positive and unequivocal. 'In thy seed *shall* all the kindreds of the earth be blessed.' The author of my text had clear views of the gospel, and he knew well from whom he had received it. For, says he, 'I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' And he again says, 'I am set for the defence of the gospel.' And in defending it he had many objections to answer. For the genius of opposers was as inventive in ancient times, as in modern. And it would seem from certain language used by the apostle, that the objection under consideration was urged in his day. And as he has ably met it, and left his defence on record, I shall avail myself of his answer. In his 2d epistle to the Corinthians, he says, 'All the promises of God in him are yea, and in him amen, unto the glory of God by us.' And to the Hebrews, he says, 'When God made promise to Abraham, because he could sware by no greater, he sware by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.'

The other objection rests upon a basis equally as groundless. For the scriptures furnish no evidence that the blessings contained in the promises of God are confined to some period in this state of being. But they clearly teach us that they refer to happiness in the immortal world. For it is in Christ that all the kindreds of the earth are to be blessed. And he, as our

forerunner, has entered into that *within* the veil; and has there planted a rock, both sure and steadfast upon which to anchor our hope. But if the ground of the objector be correct, well might the apostle exclaim, 'If in *this life* only we have hope in Christ, we are of all men most miserable.' But he believed the gospel, and its radiant beams enabled him to look beyond the grave to a better and happier world, where all the promises of God will be fulfilled. Hence he could say, 'we which have believed do enter into rest.'

But says the hearer let me distinctly understand you. *When* will the period arrive in which all the nations, families, and kindreds of the earth will be blessed? The apostle must answer. 'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the *fulness of times*, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.' It is to be in the fulness of times. It will not be delayed one moment longer, and I cannot promise it one moment sooner.

I desire the hearer to remember that the blessings were promised in Christ. This will enable us to understand the following very important declaration. 'For as in Adam *all* die, EVEN SO in Christ, shall *all* be made alive.'

Our minds have now arrived at that grand consummation, when Jesus shall have finished transgression, made an end of sin, and brought in everlasting righteousness; and when all shall be changed, and raised with spiritual bodies in glory, incorruptible and immortal.—And then will the universe of God, in harmony join in singing the song of their deliverance. "O! death, where is thy sting? O! grave, where is thy victory?"

This deliverance from the earthy image to the heavenly, is purely of grace, it being the free gift of God; and, consequently, it is unconditional on the part of man. Hence, the apostle has added, "But thanks be to God, who *giveth* us the victory through our Lord Jesus Christ." Man can do nothing to induce God to give him an immortal existence. Sooner should I expect that the smallest bird that wings the air, could, upon the principles of gravitation, draw our ponderous earth from her orbit, and hurl her into chaos, than that man, a creature of yesterday, could merit or purchase endless beatitude. Our incorruptible state is a free gift. It is unconditional; and, in scripture, it is called "the common salvation."

Ah! says the hearer, I have been listening very attentively, expecting every moment that you would call salvation unconditional. You have now done it, and, therefore, contradicted your text.

Friend, be not hasty, but continue to listen with patience and candor. It is possible, that you will see our subject in a different light, and acknowledge its consistency before we leave it. I have been speaking of the common salvation, and, I think, I have clearly shown, that it is unconditional. I shall now call your attention to the salvation mentioned in my text; and I acknowledge that *this* is conditional, for it is predicated upon the act of believing.

There have been many bitter controversies in the Christian world upon the subject of salvation. Some have denied that man can do any thing whatever to merit it. These have pronounced it unconditional. Others have predicated it, in a great measure, upon the act of the creature; and they have called it conditional.

Now all these disputes might have been avoided, if these two great parties in religion had not confounded in one, two subjects that should be kept separate. To call salvation both conditional and unconditional, savors strongly of contradiction. But all this difficulty will at once disappear, when we leave the creeds of men, and obtain an accurate knowledge of the scriptures. The apostle Paul was a great advocate for clearness and consistency; and, therefore, he has left us a key with which we can unlock the apparent contradiction before us. This key may be found in his first epistle to Timothy It reads thus:—"For, therefore, we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe." We here discover two salvations. The one is common, or universal; the other is special, or limited. God is the universal Savior of all men, from corruption to incorruption, from mortality to immortality; but he is the special Savior only of the believer. This is conditional; that, is unconditional.

The gospel teaches the common salvation; and a belief in this, produces the special salvation. Hence the apostle, in the language of my text, says, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Let it then be distinctly understood, that the scriptures speak of two salvations: The one is universal and unconditional, being predicated upon the broad benevolence, impartial grace, and the unchanging purposes of God; the other is special and conditional, being the result of belief.

The gospel is as true in the counsel of God, before it is believed, as it is after. This idea, though simple, deserves our attention. The gospel, you will remember, teaches, that in Christ, all the nations, families and kindreds of the earth, shall be blessed. This you are called upon to believe. But if it be not a truth before you believe, you are called upon to believe a lie. But if it is true before you believe it, your unbelief does not render it false. It would seem from the illogical reasoning in the creeds of men, that many suppose that faith has such wonderful powers, that it is capable, in the instant of its exertion, of creating the object which it embraces. I here allude to all who predicate man's eternal well-being upon the act of believing. To say that an effect can first creep into existence, and then produce its own cause, is absurd. And it is no less absurd to say, that faith can first create its object, and then embrace it.

The apostles were commanded to go into all the world, and preach the gospel to every creature. If every creature had not an interest in this gospel, and if it were not true before it was preached, they would not have been thus commissioned. But it was true when it came from its author, and it embraced the final happiness of a world. The effects resulting from the reception, or the rejection of the gospel, form no part of the message. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. These are the natural consequences resulting from belief and unbelief. Neither promotes or destroys the truth of the message. This salvation is special, as it belongs alone to the believer. And it is a deliverance from doubts, tormenting fears, and all the unhappy consequences of unbelief; yea, from condemnation. The apostle believed the gospel, and, therefore, he was specially saved; for, says he, "we which have believed, do enter into rest." And, desiring that others might enjoy the same peace-giving faith, he says, "the God of hope fill you with all joy and peace *in* believing, that ye may abound in hope through the power of the Holy Ghost." The damnation mentioned in the passage under consideration, is the exact opposite of the salvation: neither of which relates to the immortal world.—Were it not that false associations exist in the minds of the community, in regard to the meaning of certain words in scripture, there would be no necessity of my defining the word damned.—Damned and condemned, mean the same. I have intimated that I would define this word: I am saved this labor; for our Savior has already done it. He says, "He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten son of God. And *this* is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

The author of my text, in commencing his treatise upon the resurrection, or common salvation, says, "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which, also, ye have received, and wherein ye stand; by which, also, ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." The gospel preached, is a truth, whether believed or not.—But, by keeping it in memory, that is, by having a living faith in it, they were specially saved.—But unbelief cannot disturb man's eternal destiny. For the truths of the gospel do not rest upon any act of the creature. His immortal happiness is based upon the sure and immutable promises of God. And I rejoice that it rests upon a foundation so immovable; for it is a boon of too much importance to be committed to the caprice of frail man to squander away.

I would here caution the hearer against that low, though popular assertion, that if all are to be saved finally, there is no need of believing the gospel. Let this objection have no weight in your minds; for it comes from those, who, not having believed the gospel in its fullness, and, therefore, being strangers to its peace-giving influences, are incapable of appreciating its worth. I would ask, is there no propriety in believing in a state of endless happiness, unless our unbelief can annihilate that truth? And is there no utility, or substantial happiness, in believing that beyond the grave there is a home of eternal beatitude, unless it is in our power, through unbelief, to turn that state of bliss into woe? He, who fully believes the gospel, and can truly say from the happy emotions of his heart, that to him it is the power of God unto salvation, never will say that it is not worth believing if all are ultimately to be saved.

The foregoing remarks may be illustrated as follows:—Immediately after the flood, the Lord promised that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." It is now winter; and the promise of God is, that summer and winter shall continue in regular succession till the end of time. Suppose that some individual should become so darkened in his mind as to doubt this promise: he has no belief that the summer will ever again return. Are you willing to admit that his unbelief will pervert the laws of nature, and prevent the reappearance of the summer? No: for his unbelief has no power in rendering the promise of God untrue. But what is his condition during the winter? Is he happy? No: his doubts destroy his peace. He fears the horrors of famine, and fear hath torment. But when the summer returns, all his doubts disappear, and with them all their consequences. The rest of the community believe this promise of the Lord, and, as a sure effect, enjoy peace and comfort through the winter. But no one supposes that their faith has any influence whatever in causing the seasons to return in regular succession. For the promise of God does not depend upon the faith of man. But this circumstance should not cause us to say that we might as well disbelieve as believe it.

But God has revealed a better and a more glorious promise than this. We have already examined it. It teaches that beyond the grave, there is a home of unalloyed felicity for all our

race. Mankind are called upon to believe this glorious news, not for the purpose of making it true by their faith, but that they may enjoy rest, peace and comfort in contemplating the cheering prospect before them. But what if some do not believe the glad tidings? 'Shall their unbelief make the faith of God without effect? God fobid; yea let God be true, but every man a liar.'

I have thus my beloved auditors attempted to lay before you the gospel of Ghrist. Are you willing to receive it? You, who already understandingly believe it, and witness in your hearts its consoling and happifying effects, can have no reason to be ashamed of it; for to you it is the power of God unto salvation. And happy would it be for the children of men, if this precious gospel of peace and love were cordially embraced, and experimentally believed by all our race. Then would the special salvation be universal, and earth would become a paradise. For evangelical faith works by love and purifies the heart.

Shall I then be ashamed of the gospel of Christ? No: For it is heaven's richest, best gift to men. It originated in the benevolence of God, it was planned by his wisdom, and it is guarded by his power. It is a mark of ingratitude to despise a present coming from an earthly parent, when that present is an evidence of paternal affection. But it is a manifestation of greater ingratitude to neglect, or be ashamed of the light divine with which our Father in heaven has illuminated this lower world. I cannot then be ashamed of the gospel of Christ.

It was love that first prompted the Father to send the son to be the Savior of the world. And this love of the Father, was kindled in the heart of the son, and reflected in acts of benignity and mercy upon the children of men. No cruelty, malevolence, or misanthropy was exhibited by the messenger from on high. The doctrines he taught were designed to enlarge the mind, the precepts he inculcated were intended to improve and better the heart, and the tidings he disclosed were designed to fill the soul with joy unspeakable and full of glory. And shall I be ashamed of the message of the benevolent Redeemer, who lived, and toiled, and suffered, and died, to ameliorate the condition of man? No; heaven forbid it.

I am not ashamed of the gospel of Christ; for it exerts a moral and practical influence in society. Wherever it is embraced in the love of it, and has an abiding influence in the heart, there the wholesome fruits of righteousness are sure to be seen.

The most powerful motive to obedience, is a manifestation of love and kindness. Hence it pleased the Savior to teach the multitude, that 'God is kind to the unthankful and the evil,' and to exhibit his impartial grace and goodness by an allusion to the general blessings of providence. 'He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' The author of my text having imbibed the spirit of the Gospel, and feeling in his heart its warming and salutary effects, was led to say that 'the love of Christ constraineth us;' and to acknowledge that it is "the goodness of God that leadeth to repentance.'

Paul was once an unbeliever. His heart was then under the influence of wrath and hatred. He was contracted in his views, partial in his religion, and extremely limited in his affections. I will not stop to call in question his sincerity. He made great pretensions to religion. He had studied Theology with a learned doctor, and was brought up after the straightest sect, a Pharisee. Nothing probably would have offended him sooner, than to have questioned the genuineness of his religion. It was popular, and it had on its side learning and talents. But after all, he was ignorant of *true* religion. The motives by which he was actuated were wrong, and he was blind to the truths of heaven.

At length Jesus in the image of his Father appeared to him. The scales fell from his eyes —the cold frost of misanthropy began to melt around his heart—the animating beams of gospel truth broke in upon his benighted mind; and the love of God took possession of his soul.— And in view of his conversion he could say, 'For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, but *after* that the *kindness* and *love* of God our Savior to man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.'

After the Apostle was converted to the Gospel of Christ, he changed his manner of preaching. For he found from experience that the love and mercy of God were powerful motives to dissuade from vice and allure to virtue. Hence he says, I beseech you therefore brethren by the *mercies* of God to present your bodies a living sacrifice holy, acceptable unto God which is your reasonable service.' He once probably looked upon the gospel as dangerous and demoralizing; but after he understood it, and appreciated its utility, he did not hesitate to tell Titus, that 'the *grace* of God that bringeth salvation to *all men*, hath appeared, *teaching* us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.'

I am not ashamed of the gospel of Christ; for it is adapted to the wants of mankind. It is designed to bind up the broken-hearted, to administer relief to the afflicted, and to pour the oil of consolation into the mourner's wounded bosom. Am I called to visit the bed of sickness? What can I take with me of greater value than the gospel of Christ? No food but this is congenial with the desires and the appetite of the sick and the dying. It is the bread of life—it is that upon which the soul can feed and be satisfied. And it can extract the thorn from the dying pillow and smooth the bed of death I am not ashamed then of the gospel of Christ.

Am I called to the house of mourning to administer consolation to the afflicted from whom some dear friend has been separated by death? Shall I then be ashamed of the gospel of Christ? Suppose I leave it behind what shall I take as a substitute? There is nothing that can supply its place. I might speculate; I might conjecture; and I might strive to draw the waters of consolation from broken cisterns that can hold no water, but in vain. For after all there would be a cold and gloomy uncertainty in regard to the future.

But give me the gospel, and with it, I can point to a Father whose love is infinite and unchanging, and who is good to all, and whose tender mercies are over all his works: to a Savior who is heir of all, to whom was given all things, and in whom dwells all fullness: and to a blessed state which shall be the final home of the great family of man.

Am I called to converse with the affectionate mother from whom a beloved, though wayward child has been taken by death, a child that a cold Theology would regard as an alien from the covenant of grace, and as beyond the reach of mercy, a subject of unmitigating and unending misery? Shall I then be ashamed of the gospel of Christ? No: For there is nothing else in the universe of God that can give consolation but this. The annihilationist may talk to the mourner about death's being an eternal sleep, and the unbeliever in the fullness of the gospel, may dwell in horrific rage upon his favorite tenet endless misery, and lacerate the tender feelings of the afflicted; but may God grant that mine be the privilege of talking of a Father's grace, a Savior's love, and a heaven's beatitude.

But to conclude—If we can from our hearts sincerely say that we are not ashamed of the gospel of Christ, let us be careful so to conduct, and so to live, let our daily walk and conversation be such, that we can find nothing in ourselves of which to be ashamed. May it be our happy lot to be numbered among those who cherish in their hearts the gospel of Christ— possess his spirit, and practice his precepts; and feel a divine principle within telling us that this is the power of God unto Salvation. Amen.

ECCLESIASTICAL COURTESY.

A lady of very respectable appearance came into our office a few days since, and stated that she had been suspended from the orthodox church in South Dedham. "For what, madam," we asked. "Have you been guilty of any offence?" "Not that I know of," said she. "Here is the letter the church sent me; you can read it."— So we read as follows:

Dedham, 7th January, 1833.

At the annual meeting of the South Church in this town, this day held, it was unanimously voted "that Miss Abigail Guild, a member of said church, for her long neglect of the worship of Almighty God, and of the observance of the holy sacrament with said church, be suspended from their communion and fellowship."

A true copy from the records of the South church. H. G. Park, Pastor,

Miss Abigail Guild, Dedham.

"Well madam," we asked, "Have you neglected the public worship of God?" "No sir, no sir," she replied. "I have availed myself of every opportunity to worship my God in spirit and truth." "Then," said we, "what does this letter mean? They charge you, dear woman, with having neglected the public worship of God. Is the charge false?' "I have not worshipped with that church," she added. "I could not. I do not believe their doctrine.— It ascribes to God a character so terrible, so unlike the God of nature, so unlike that gracious Being of whom I read in my Bible, and to whom my heart expands in humble gratitude, that I cannot have fellowship with it. It would annihilate all devotional feeling to hear it preached."

"Ah, madam, we have now got hold of your case. You worship God, it is true, but you are a heretic. St. Paul was a heretic as to his manner of worshipping God, and so are you. He said to Felix, (Acts xxiv, 14,) "But this I confess unto thee, that after the way which men call heresy, so worship I the God of my fathers, beleiving all things which are written in the law and in the prophets." Now, madam, they will cast you out of the church at Dedham, depend upon it. They have suspended you from church fellowship, but the law will not allow them to suspend you by the neck. They will finally excommunicate you, if they have not already done so. That is, they will cast you out of the South Church in Dedham: but they cannot cast you out of the church of Jesus Christ. Paul belonged to that church, although a heretic in the eyes of the world; and you belong to it, although a heretic in the eyes of H. G. Park, and his coadjutors. Many a person judged a heretic by the world, has believed the whole Bible in its true and proper sense. So did Paul. He declared "he believed all things which are written in the law and in the prophets." So you believe, madam, but in the eye of the South Church in Dedham (if, in fact, they have any eyes) you are a heretic. Rejoice, however, that you stand justified in the sight of God."— *Boston Trumpet.*

PAST AND PRESENT TIMES.

It is an oft repeated saying, that 'the world grows more and more sinful every day, and every age increases in crime;' but we question whether the assertion can be sustained by facts. What is history, from the days of the first murderer, who imbrued his hands in the blood of his innocent brother, down to the present time, but a record of crime? Its kings and its heroes; its Alexanders and its Cæsars, and a host of others, to whose names, enrolled on its pages, is appended the imposing title of great—what were they? Their deeds are indeed emblazoned on the escutcheon of fame, but it is in characters of blood; devastation and death were in their path. It is true, as we pore over the black catalogue, like a light shining in a dark place, we are sometimes cheered by a Cincinnatus rising up at the call of his country, fighting her battles, assisting at her councils, and when her danger is over, quietly returning to the peaceable pursuits of agriculture, turning his 'sword into a ploughshare and his spear into a pruning hook.' And cannot the present age boast of a Washington and a Lafayette? whose names, uneclipsed in their glory amid the brilliant galaxy of those belonging to our revolutionary worthies, shall ever shine as stars of the first magnitude in the glorious firmament of American Liberty.

What rivers of human blood have in past ages been made to flow by the sword of persecution! Aye, and wielded too by the *self-styled* champions of the cross, pretending to go forth under the banners of the Prince of Peace! Too often have the pure garments of Christianity been defiled by the artful and designing, and as often, perhaps, by the simple and misguided, goaded on by a 'zeal not according to knowledge.' Witness the mad enterprise of the crusaders, to forward which, at the suggestion of a a wild enthusiast, the wealth and blood of empires were pored out like water; vast multitudes of every age and condition, from the beardless boy to the gray-headed sire, and even delicate females, bade adieu to their peaceful homes to die amid the din of battle, or on the tented field. From the first crusade, got up under the auspices of pope Urban, and led on by Peter the Hermit, to the last which went forth after four years preparation, with Lewis of France, surnamed the Pious, at its head, accompanied by his three brothers and the flower of the French noblility, and which ended in his complete discomfiture, the bones of millions of Europeans whitened the plains of Palestine, and its soil was rich with the best blood of Christendom.

And not against the infidel alone have infuriated zealots waged the exterminating war. Are not the pages of history red with the persecutions carried on by one sect of Christians against another? Our blood runs cold when we think of the massacre of the Huguenots by Chatharine de Medicis and her cruel, but pusillanimous son; of the hundreds of Protestants, martyrs to their faith, that fed the fires of Smithfield during the reign of the sanguinary Mary, and the, if possible, still more awful horrors of the Inquisition. But though these murderous scenes were conceived and executed by Catholics, and perhaps stand pre-eminent in the annals of cruelty, other sects in their turn, with the bible in their hands, and professing to be guided by the precepts of that gospel which breathes nothing but 'peace and good-will towards men,' have gone forward in the work of destruction. Even those, whose names we have been accustomed to venerate, as having belonged to the pious of the earth; even they, the pilgrim fathers, whose self banishment from their native soil and their almost unparalleled deprivations and sufferings, as they fled from land to land, sufficiently test the purity of their motives, lost sight in their unhallowed zeal, of the spirit of Him they professed to serve—and while the frosts of age had scarce descended on the heads of those, whose feet, in their flight from religious oppression, had rested on Plymouth Rock, the work of persecution had begun. Laws were enacted and rigorously enforced against the unoffending quakers and others, whose faith accorded not exactly with the creed of these would-be rulers of the consciences of their fellow men. But, peace to their ashes! we will cast the mantle of charity over their bigotry, superstition and intolerance; they were the faults of the age. That sternness of purpose, which was necessary to enable them to bear up under the difficulties and trials by which they were encompassed, imparted also a sternness of character that rendered them severe and intolerant to others.

These scenes with their actors have long since passed away, and we trust a milder sprit has gone forth, 'conquering and to conquer.' It may be said the arm of persecution is stayed by the laws of the land, but whence did these laws emanate, but from the spirit of Christianity? whose 'still small voice,' though often lost amid the thunders of the warring elements which disturb the peace of society, is gradually winning its way to the hearts of mankind, and is yet destined to rise above the whirl-wind and the storm, and, hushing to rest the turbulent spirits that would oppose it progress, to find its way into every bosom. The prospect brightens before us; the hated Inquisition is now abolished; no more shall the unfortunate victim of its wiles writhe beneath the excrutiating tortures inflicted in its secret cells; and slavery, that foul blot on the fair face of Creation, is almost extinct. Our cheek reddens with shame while we record that its last foot-hold is on our own *free* shores. It has descended with our boasted liberty, an heir-loom, from our fathers, and, God grant! that the time is not far distant, when the curse which Europe now no longer owns, and which renders us a by-word among the nations, shall be removed.

The mobs and riots of the last few months would indeed almost seem to indicate a rolling back of the tide of civilization and religious tolerance to the times of hanging, burning and imprisonment for conscience sake; but we trust they were only the outbreakings of a few unruly spirits, and not the deliberate acts of our enlightened citizens, and that the strong voice of public opinion, aided by the wholesome restraints of civil authority, will banish such disgraceful scenes, now and forever, from our land.

Loose and disjointed as they are, our lucubrations must cease; having arrived at the comfortable conclusion, that however wickedness may abound at the present day, our lot has not been cast in a degenerate age; and that, through whatever vicissitudes we may have been called to pass, and what troubles soever may be still in reserve, our trials and sorrows are not greater than have been borne by those who have gone before us.—*Rural Repository.*

PULPIT ELOQUENCE--An Extract.

(Selected from the Knickerbocker for the New-Yorker.)

* * * If pulpit eloquence is thus intimately united with Literature, its connection with Science is equally susceptible of demonstration. * * * "To the genius of sacred eloquence, Astronomy opens a storehouse of intellectual riches, bright and beautiful as the shining orbs which it has exposed to the field of vision. The revolution of the planets around a common centre, and within their respective orbits—the power which balances their attractive forces, and prevents their too near approach—the revolution of our earth on its axis, producing day and night—its movements around the sun—the succession of seasons—are materials, which, heated in the mental furnace of another Chalmers, might transform the scoffer to the disciple, and drive the infidel to despair. Optics, too, the great auxiliary of astronomy, with her telescopic researches—Chemistry, with her minute analysis—Botany, with her vegetable physiology—Geology, with her proofs to establish the truth of the Mosaic history—are so many means by which to judge of the attributes of Omnipotence, from the magnificence and grandeur of his works. Physiology, or the science of human life, is not among the least of those, by which the pulpit orator might display the wisdom and intelligence of the Creator, from the functions of organic life. The various textures and tissues by which the latter is supported, each having different properties, the number of organs constituted by the union of these in a common centre, the multitudinous actions which must be performed, before sensation and motion, thought and happiness, can result—the power of resistance which vitality presents, within certain limits, to the common laws of matter—the invisible principles by which we become acquainted with the materials of our animal existence, and hold communion with beings like ourselves—the display of intellectual power—its sudden cessation, as in the maniac—and lastly, the eternal prostration of the vital functions—are effects by which pulpit eloquence might lead the mind irresistibly to the contemplation of that Cause, which created, regulated, and controls the whole.

It is thus, that the Genius of Science might be found dispensing her gifts in the temple of religion—and her altars, which the hands of Infidelity have attempted to desecrate and deface, become illumined by the beams of a true philosophy, taking their stand among the visible monuments of supernatural power. The legitimate object of science, is the investigation of the works of God. And where, we would ask, can there be a more proper sphere for such investigation, than in the pulpit? It is thence we are to be directed to that light which enables us to perceive a cause for every phenomenon, which transforms the material universe into a paradise of light and beauty, and human existence into a continued act of adoration. It is a matter of deep regret that the eloquence of our pulpits does not more frequently make the discoveries of science auxiliaries in unfolding the perfections of the Deity. The great Newton acknowledged and avowed, that scientific investigation afforded the firmest basis for religious belief, and Robinson—whose philosophic researches filled Europe with astonishment and wonder—when describing the various nebulae in the distant concave of the heavens, observes: 'When the soul is filled with conceptions of the extent of created nature, we can hardly avoid exclaiming, Lord what is man that thou art mindful of him!'"

DO THEY BELIEVE?

We often ask this question in reference to partialists. Do they *really* believe in the heart withering doctrine of endless hell torments for a large portion of the human race? We say, we ask the question often and as often we are compelled to give a negative answer. They do not believe it. If a house was on fire and one man only in danger of being burned to death in the flames, and that fact should be proclaimed in a worshipping assembly they would rush from the house with one accord, and never relax their efforts until they had effected the rescue of the man who was in danger. And yet the same people will go to church and profess to believe what they hear. The minister will tell them that the fires of hell are burning beneath their feet, and they are every soul of them in danger of being cast into its endless flames. They all say it is even so. But how do they act? Why they sit and sleep, and as soon as they are out of the house, the people, minister and all, can eat a good dinner and crack you a good joke, apparently as thoughtless as if they had been witnessing some amusing exhibition. We ask again, do they *believe* what they have heard? Let the reader answer for himself.—*Inquirer and Anchor.*

MESSENGER & UNIVERSALIST.

SATURDAY, DECEMBER 13, 1834.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. The regular Lecture for next Sabbath (to-morrow) evening will be postponed on account of the Communion Service which takes place at that time.

A Funeral Service, on the occasion of the death of Mr. SOLOMAN BURTON, will take place at the Orchard-st. Church to-morrow afternoon. Services commence at 3 o'clock.

"WHAT IS TRUTH?"

This question was put by Pilate, the Roman governor, to Jesus of Nazareth during his trial before him. It was suggested by the language employed by our Savior on that occasion. In reply to previous questions he had said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate, therefore, said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" John xviii, 36—38.

Several opinions have been entertained by Commentators concerning the true meaning of this question of Pilate.—Perhaps they may all be embraced in the following expositions.

I. Some understand the question in reference to Christ's doctrine. As if he had said, What is the truth to which you came to bear witness? In other words, What is that system of religion which you preach? But this view of the question appears to us wholly inadmissible, for the following reasons. 1. In order to bear this sense the question would require the *article*, as Dr. Bloomfield observes, which is wanting in the original, and has been very judiciously omitted in our common version. The question is not, What is *the*, or *this* truth? but simply, What is truth? This seems to us a fatal objection to this interpretation of the passage. 2. This meaning implies an interest in the truth of Christ's mission which Pilate seems never to have felt—which from his character and station it is difficult to imagine he would, and which his subsequent conduct shows, he never did, feel. For we are told by the Evangelist that "when he had said this he went out again unto the Jews," apparently waiting for no reply. This was a mark of disrespect or indifference which he could not have shown, had his interrogatory conveyed the meaning this exposition would attach to it. Although Pilate regarded Jesus as innocent of the crime with which he was charged by the Jews, yet we know of no reason for supposing that he had any faith in his pretensions as a religious teacher. He probably looked upon him as a humble peasant possessed of more than the ordinary superstition and zeal of his nation. Nor is it enough to say, as Nicholas De Lyra intimates, that Pilate was unstable and warped by his fear of Cæsar and favor for the Jews. Nothing can account for his conduct, on the supposition that he had even the curiosity to inquire for our Savior's doctrine. Why should he ask a question of such moment as this, and immediately turn his back upon the most proper person in the world to answer it? The suggestion of Lord Bacon* that the question was put in jest, may be a good one, but can hardly consist with this exposition. Indeed we know not upon what principles of interpretation or exposition this view of the subject can be supported. Whatever Pilate did mean, it is evident we think, that he did not mean to ask what that system of truth was which Christ came to preach.

II. The second exposition we shall give in the language of Dr. Lightfoot.

"Christ had said, 'For this end came I into the world that I might bear witness to the truth;' as if he had said, 'I will not deny but that I am a king, as thou hast said; for, for this end I came that I might bear witness to the truth, whatever hazads I should run upon that account.' Upon this Pilate asks him, 'What is truth?' that is, 'What is the true state of this affair that thou who art so poor a wretch should'st call thyself a king—and at the same time that thou callest thyself a king, yet sayest thy kingdom is not of this world? Where lies the true sense and meaning of this riddle?'"—*Horace Hebraicace et Talmudice.*

We need only say here that this is a sense too farfetched for the question to bear. The connexion clearly shows that Pilate asked, What is truth? in allusion to what Christ had just said, "To this end was I born and for this cause came I into the world that I should bear witness to the truth," &c. Pilate immediately asks, What is truth? Dr. Lightfoot represents the question as though it were elicited by what might have been passing in Pilate's mind. He saw Jesus before him a poor and persecuted man, and yet he claimed to be a king. But his kingdom was not of this world.—Here was matter for speculation it is true. But we must attach a meaning and importance to the pretensions of Jesus which it is evident Pilate did not, before we could ask, What is the true sense of this riddle? Had Pilate dreamed that Christ might be a king of a moral or spiritual kingdom, and that to this dignity, poverty, persecution and even an ignominious death were no barriers, then he might with propriety have asked for a solution. But notwithstanding such a question under those circumstances might have been very proper, still the context clearly forbids the one before us being explained in this manner.

III. Some understand the question, What is truth? as equivalentto this, What is truth to me? ¡What have I to do in judging of questions concerning truth? Mr. Wakefield gives this idea in his translation; "What is truth *to me?*" and in a note he explains the question thus, "What have I to do, as the *Roman governor*, with a person who teaches thus? Our government is in no danger from him. See Acts xviii, 14, 15." Poolis Synopsis furnishes several other authorities. The circumstances upon which this exposition rests we conceive to be the following. Christ stood before Pilate charged with treason. Our Lord did not deny that he was a king, but said that his kingdom was not of this world. He said moreover that he came to bear witness to the truth. Pilate "knew that for envy they had delivered him," and doubted not his innocence. He believed the declarations of Christ concerning his pretensions and exclaimed What is truth? i. e. What have I to do in this question concerning truth? "And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault at all." We might add, that Pilate was probably familiar with the fact that Philosophers had made it their business to inquire after *truth*, and that the Stoics had represented a wise man as in a manner a *king*, and all this without any jeopardy to the state. This exposition may appear satisfactory to some but we must confess for ourselves that although the circumstances of the case might seem to justify it, the phraseology of the question will not admit it. Why,we inquire, did not Pilate ask some question which would clearly express his meaning? Why did he not say what Mr. Wakefield makes him say, What is truth *to me*?

IV. The last exposition we shall give represents the questions as asked in contempt. Pilate was undoubtedly acquainted with the disputes of philosophers concerning truth. With the greatest advantages the world could offer they were still divided on this subject. Some defined it in one way and some in another. "Among the sages of that time," says Dr. Clarke, "there were many opinions concerning *truth*; and some even supposed that it was a thing utterly out of the reach of man." If such was the case with those whom Pilate reverenced as the learned and the great of the world, what must have been his thoughts when he heard Jesus, a poor and illiterate Jew, declaring himself in language so lofty the great witness of the truth?—"To this end was I born, and for this cause came I into the world, that I might bear witness to the truth. Every one that is of the truth heareth my voice." Could the proud Roman do less than with a sneer at these high pretentions of an ignorant and superstitious man say, What is *truth?* As if he had said, What do you know, what can you know of truth? Such a question required no answer. Pilate therefore waited for none, nor did Jesus stoop to reply.—This exposition seems to us most natural. It accords best with the pride of Greek philosophy which ever looked down with scorn upon every pretension, and treated with contempt every claim of the Jews on subjects of this nature. In the present instance there were peculiar reasons for indulging such feelings. Jesus was not only destitute of rank and fortune, which with men of Pilate's character make amends for any want of wisdom, but he was an object of ill-will to all those most influential in the nation.

In concluding, the reader will not be displeased to see the opinion of Dr. Bloomfield on this subject. He says,

"It is best to embrace certain portions of the interpretations both of ancient and recent Commentators (See Recens. Synop,) and suppose that Pilate put the question with no design of insulting our Lord, but that knowing the endless disputations of the Ph losophers on this subject, he asked, What is truth? define it? not *this* truth which you recommend and teach, as some render; for that would require the *Article*.—No doubt had he received an answer to the former question, he would have propounded the latter. But our Lord knowing that the question was put with levity and insincerity vouchsafed no answer. Nor did Pilate think it worth while to wait long for the solution of so debated a question by a Jewish peasant. And perceiving the kingdom claimed by him to be purely figurative and something similar to what the heathen Philosophers spoke of, and considering him a harmless sort of person he only thought how he might set him at liberty."

See his new Testament at the place. S.

* "What is truth? said jesting Pilate and would not stay for an answer." Essays: *Of Truth.*

OUR COURSE.

We shall be excused for inserting the approbatory expressions contained in the first and last part of the following extract, when the reader has examined so far as to find their necessay connexion with other parts of it. It is from a communication recently received from an individual personally unknown to us, but who, we have reason to believe, is zealous in a good cause. We give it, on account of its special allusion to the character of our paper, and for the purpose of making a few remarks at the close.

"I have generally heard your paper spoken of in terms of approbation, To this, however, I have found one exception. A young man whom I saw a few weeks since, and who had perused a few of the numbers at ———, asserted that 'too much pains was taken to expose the defects of professors of contrary tenets; that it did no good; that we only made ourselves like them by indulging in strains of invective,' &c. To which I replied, the worm will squirm, that is trodden upon by the foot of the traveller—that the severe censures of our enemies rendered such defence justifiable—that we could not avoid exposing the malignant calumny of those who profess to be governed by the forgiving temper of Jesus, and who place entire reliance on this *lamb-like* disposition to secure them eternal happiness in the world to come.

I hope that you will in all future observations evince as much charity and forgiveness as characterize some of the productions in your late numbers. Still I believe *all* your censures justifiable, if not commendable."

The perplexities attendant upon the management of Periodicals is proverbial. The difficulties of successfully ministering to the diversified tastes of men, are daily and hourly demonstrated in the complaints with which every one connected with the Press is familiar. Even our short acquaintance with it,is sufficient to satisfy us fully of theimpossibility of pleasing all—nay, the perfect folly of expecting it, were such an object consistent with the self-respect and integrity of him who should make the attempt, under the present constitution and state of things. The only alternative, (and this by the way, is the only proper course,) is to find as far as in us lies the path of *duty*, and then to faithfully and with an unshrinking purpose pursue it, striving at all times to respect the feelings and interest of opposers, as far as that duty will permit. Fortunate is he who possesses wisdom to adopt the happy medium between *severity* and *weakness*.

That we take great, or "too much pains to expose the defects of professors of contrary tenets," is *possible*, we admit; but we cannot persuade ourselves that it is true in fact. We cannot of course determine fully how our *language* and *conduct* strikes others, but if we know our own hearts at all, we are not obnoxious to such a charge in our *intentions*. We do not "take pains" to expose the defects of

others; on the contrary, we would gladly throw the mantle of charity over their every failing, so far as a just sense of what we regard as duty, will permit. We see not any possible advantage to be gained by ourselves in an opposite course. The portraying of others failings, merely for the sake of exposing them, can never add a particle to our own virtue or improvement, and it should never be the employment of the christian.

Because the errors of others are animadverted upon, however, it does not follow, of consequence, that those animadversions are induced by the motives of which we have spoken. Far otherwise. There may be other and just causes for our censures. We may advert to these errors as matter of caution to ourselves and community at large—as beacons to guide us in the pathway and duties of life. Occasions of self-defence may call for it—yea, imperiously demand strong animadversions. To whatever extent the conductors of this paper may have failed herein, in the prosecution of their labors, it has been their unwavering purpose to be guided by these motives in all their censures upon opposing brethren.

We are fully sensible that particular cases may be singled out, and by themselves considered, may wear the appearance of undue severity. But is this a just method of procedure? Rather is it not manifestly un-just? Take the general course of a periodical, our own if you please, and if it is found to be characterized by bitterness and censoriousness, why then condemn it. No one could regret such a decision more than ourselves, or strive harder to avoid such a character, for as we have already intimated, we desire not to merit it.

Universalists are peculiarly situated in this respect. They have all christendom as it were to contend with. There is no denomination, professing the mild and peaceful religion of the cross, that is not ready at a moment's signal to unite with others in "battle array" against them—with very few exceptions, as denominations, to pursue the most vindictive and proscriptive course towards them—denying them the christian name—denouncing them as the filth and offscouring of earth—every thing, in short, that is repulsive and vile. There are exceptions we cheerfully admit, among individuals in the same denomination. There are many who manifest the spirit of Christ—who are willing to judge us by our fruits, and award to us the christian name, and bid us God-speed in every good word and work, though we still retain our distinctive faith; and we are happy in the conviction that this number is increasing; but from the majority we receive almost every thing but christian kindness.—We plead with them, we entreat them to reason the case, we urge an appeal to *facts*, but all to no purpose.—Preachers and editors promulgate the basest falsehoods and misrepresentations. We expose their fallacy, and ask a correction at their hands, and we are only answered by a repetition of the oft-repeated slanders, or some new one fresh from their fruitful mint.

Representations the most abusive and unjust are constantly meeting us on every hand—the Pulpit and the Press teem with them, but we can never obtain redress through those channels. However clearly the error of them may be demonstrated, a correction can never be had before the same audience or readers. Through our own mediums it is true we can disprove them, but with those to whom they were first retailed, they bear all the force and effect of positive truth, because to them they are uncontradicted and unquestioned testimony against us. And we have that degree of experience in relation to this matter, to satisfy us beyond a shade of doubt, that many of their propagators realize all this, and deliberately count upon it for effect. What are we to do in such cases? After resorting to every measure of entreaty and persuasion, followed by the most unequivocal evidence that they are determined never to retract any slander, however palpable, when once asserted, shall we quietly settle down under it, without a word of comment? Or while commenting, with the clearest evidence of *dishonesty* on their part, shall we call them *honest?* Surely, this cannot be expected of ourselves, or any one, similarly circumstanced. Indeed, the example of the Savior himself discountences any such course. Though mild and compassionate, he was ever firm and decisive. "Wo unto you scribes and pharisees, *hypocrites!* for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." "Ye hypocrites, ye generation of vipers! how can ye escape the damnation of hell?"

We would not presume to draw a full comparison between weak, frail man and our blessed Redeemer, for he could judge of the *heart*—we only by the *fruits*. *He* has warranted us in adopting this criterion, and in cases of oft-repeated abuse and dishonesty, with an obstinate refusal to make any amends to the injured party, we think we can judge by it, with a considerable degree of safety.

But we have already extended these remarks beyond our first intention. We close them by repeating that we do not "take pains to expose the defects of opposers" farther than a just respect for ourselves and a proper defence of sentiments we hold dear, seem to us to demand. And even in this, to us, necessary allusion to them, we derive no satisfaction, but rather experience regret, that the manifest inconsistencies of professing christians should require it at our hands. We have remarked before—we repeat it—we should rejoice in seeing the various denominations of Christians lay aside their bitter course towards Universalism, and treat its professors like men; yea, and like *christians* too, for it is folly for them to continue to put forth the plea that we are infidels, and are therefore without the pale of christian respect. This comes from them with an ill grace towards us, while we are clinging to the Bible and all the fundamental doctrines of christianity, closer than any other class of christians in existence. We should rejoice, we say, in this change in their conduct. Let them try it, and then judge ye of us, whether we "take pains to expose the defects" of others merely for the sake of laying their faults open to the world.

That we may all be endowed with wisdom to discriminate between a course of manly firmness, and a spirit of censoriousness, is our most devout and earnest prayer. P.

ITEMS OF INTELLIGENCE.

LANCASTER, Pa. I recently mentioned the fact, that our brethren in this city have secured the use of the German Lutheran Church for the space of one year. I desire to refer to this matter again, with more particularity. The Universalists have the use of the house every Sunday evening after five o'clock, and on every day and evening during the year, excepting holidays, and at such times as the church may be wanted for funeral services by the German Lutheran Society. There is now an opening for the triumph of true Gospel principles in the city of Lancaster. After several years of hard labor—after having preached in the Market-House, Theatre, Court-House and Woods—after the Court-House, and Theatre, School Houses, and almost (if not quite) every really convenient place for holding meetings, have been locked against us, we have now the use of a large, elegant and comfortable Church, in which to proclaim the word of reconciliation, and to worship the God of the whole earth. We have abundant cause for rejoicing and gratitude; and it behooves the believers in Divine truth to carry on the good work with energy, patience and perseverance. To this end, a request is hereby made, that any travelling preacher of our denomination, who may be within reasonable distance of the city of Lancaster, should make it convenient to preach the good word in that place. Arrangements are made to defray the expenses incident to such implied visit, and also to make some remuneration for services rendered. Any ministering brother who may contemplate a journey through the interior of Pennsylvania, and who desires an appointment to be made for him in Lancaster, may address Benjamin Kreiter, Esq. or Mr. Philip Shreiner, in the city referred to. I take the liberty to suggest, that our brother editors would do well to mention the substance of this article in their respective papers.

READING, Pa. A recent visit to this ancient borough has afforded me not a little pleasure.—Since the removal of Br. Asher Moore, the Society has not enjoyed the stated labors of a Pastor. The members are numerous, respectable, and steadfast in "the faith of Christ." During the session of the "Union Association," holden some six weeks since, *twenty* members were added to the church—and during the recent visit above referred to, an addition was made of *thirteen* more. Six sermons were delivered in four days. The congregations were large, especially on Sunday. Much attention was given to the testimony, and we believe the seed was not sown among thorns. Br. John Perry is expected to spend a few Sundays with the Society, ere long.

I may mention that my friend E. S. Ely has recently endeavored to get up an excitement in Reading. The revival occasion passed off without any conversions—at least, I could not learn that any converts were made. Some of the Universalist brethren who attended the meetings, seem disposed to think that that the Doctor is "coming round." They think that he preached very good Universalism in some of his sermons. A. C. T.

CONCERT OF SACRED MUSIC.

For the benefit of the Ladies' Dorcas Society.

We have the pleasure to state that the Mozart Sacred Music Society, have kindly proposed to give a Concert for the benefit of the Ladies' Dorcas Society. It will take place at the Orchard-st. Church on the last FRIDAY EVENING in this month, (26th,) commencing at 7 o'clock. Tickets 25 cents, to be had at this Office, of the Trustees of the Orchard-st. Church, and of Mr. P. Holley, (Land Office,) in Sixth Avenue, opposite the 3d Universalist Church.

It may not be out of place here to state that the Mozart Sacred Music Society, is of but about two years existence. On its first organization it consisted of only ten or twelve young men, and about the same number of Ladies, belonging to the congregation worshipping in Orchard-st. And this organization was effected merely for the purpose of sustaining with greater convenience a permanent school of instruction, without any reference, at that time, to public performances.—It has continued to prosper till they now number, we believe, over *one hundred members*. So far as we are competent to judge, their progress in the science of music has been highly creditable to them. We have attended some three or four of their public performances and have been much gratified. Many of their pieces were extremely well executed. Perfection in the science cannot be expected of them in their limited practice. They as yet make but humble pretensions. With their accustomed zeal and perseverance they must continue to prosper. Their regular Monthly Concerts take place at the Orchard-st. Church, the *second* Tuesday evening in each month. P.

THE SECOND PREMIUM.

Time Extended.

Soon after the award of our first Premium, we received a MS. from our valued correspondent "S. A. D." then residing in Florida, entitled the "Triumph of Truth." The Tale was commenced with a view of competing for

the Prize, but when about half finished, the writer was taken dangerously ill, and was confined to her room for seven weeks. On her recovery, the MS. was finished as speedily as possible, and forwarded, with doubts, however, as to its reaching here in time for competition, and with instructions to us, in consequence thereof, to make such disposition of it as we pleased.—Knowing that the family were expecting to return to the North soon, we thought best to withhold it till we were favored with an interview with the author, not knowing but she might change her purpose in regard to it. She arrived about two weeks since, and we now have her kind permission to present it to the readers of the Messenger and Universalist.

It will be remembered that the time limited for the return of MSS. for the Second Premium, was the 25th of December, in order that we might have the successful article for the first No. in January, 1835. As we are furnished with an article, in the one named above, which we can use for that No. and as it has been intimated by some that our time was too limited to enable writers to bestow that attention on their articles which they might wish, we have concluded to extend the time for receiving communications to the first of March next. This will afford writers abundant time to prepare their articles, and leave sufficient to the committee to examine their merits, and enable us to give the successful article in the 27th No. of this vol.

We shall republish the offer for the $25 Premtum in our next. Want of room prevents our giving it in connexion with this.

In No. 10, therefore, (three weeks from to-day,) the reader may expect the new Tale, "The Triumph of Truth," by Mrs. Downer. As in the case of the Prize Tale, we need not attempt to forestall feelings. The article we think will sufficiently recommend itself. P.

"THE SACRIFICE."

We are pleased to witness the reception of this interesting article through our denomination. The demand for it in Pamphlet form, for distribution, is rapidly increasing. We are now completing a second edition, which will make in all 6000 copies of the pamphlet. In addition to this, we perceive it is copied by the Maine Intelligencer, Universalist, N. H. Star, Inquirer and Anchor, Vermont Watchman, Magazine and Advocate, and Southern Evangelist. These papers, with our own regular edition, must have sent out *eighteen to twenty thousand copies.* What a vast number of readers there must have been to these! Its extensive circulation cannot be otherwise than gratifying to its respected author. May its usefulness keep pace with its circulation. P.

BR. HILLYER'S SERMON.

At the urgent request of many of his friends in North-Salem, and vicinity, Br. Hillyer will have a small edition of the Sermon inserted in this No. printed in pamplet form. We shall also prepare a supply for ourselves. Orders, therefore, will be very thankfully received for them at this office. Price $2 per hundred.

NEWARK, N. J.

Br. PRICE—Last Sunday I visited this place for the first time since the erection of the Church; and I can truly say that it was among the happiest days of my life. In contrasting the *present* with the *past*, my heart was filled with gratitude to God for his great goodness in prospering the cause of Zion in this part of the Redeemer's heritage. The full houses, the high spirits, and the increased zeal of our brethren there, since the late discussion, give strong indications that the debate has been instrumental in advancing the cause of religious light and gospel truth.

I was somewhat surprised to find in the 'Newark Daily Advertiser,' of Saturday last, the following notice. 'A course of Lectures on the results of the reasoning of Universalists will be delivered in the Methodist Church, in Mulberry-street, commencing to-morrow evening.' The reader should be informed that this is the Church in which the Rev. John Reynolds, (the individual engaged with Br. Williamson in the debate,) officiates. It seemed to me the more correct course to suspend this discussion till both parties could be present, or be under circumstances to take part in it, as I have understood it is to be continued either through the Press or orally. But I presume not to judge decisively, as I was not present through the first debate, and cannot therefore say what circumstances may have called for this course on the part of Mr. Reynolds.

Whatever may be the final issue of the discussion, thus far our friends have great cause for thankfulness. Their house for the last two Sabbaths has been crowded to overflowing. God grant that it may long continue thus, and that they may be strengthened in their every exertion to dispel the clouds of error, bigotry and superstition. S. J. HILLYER.

Original.

UNIVERSALIST NEWSPAPERS.

Under this head, in a late No. of the *Philadelphian*, edited by *Dr. Ely*, I find the following sentence: "The Universalists, we must allow, manifest in their publications a zeal which is worthy of a better cause."

A few scattering thoughts passed through my mind on reading the above quoted sentence, which I feel justified in laying before the public, in the columns of the Messenger.

1st. The *zeal* of the Universalists. It is here tacitly admitted, that their faith is not inoperative, inefficient or dead; it quickens, inspires, and induces them to be *zealous*. So far, then, their faith is *good*; it is a *living* faith, by the Dr.'s own showing.

This reflection very naturally led me to inquire, for some practical evidence of its correctness. I readily found it in the pending, but long neglected controversy, in which the Dr. is engaged with Br. A. C. Thomas. I remember that the last long letter of the Dr.'s, on that subject, was promptly met and attended to by the laudable *zeal* of his opponent, months ago; as also had been every previous argument which the Dr. had advanced; whilst the flame kindled by the faith cherished by the latter has only been sufficient, looking at the subject in the light most favorable to him, to prompt the prosecution of matters and measures in no sense paramount, and I think not in any sense tantamount, to the subject of the pending controversy. The Dr. alone has been tardy; his opponent, prompt and '*zealous.*'

2d. I would ask the Dr. to refer us to "*a better cause,*" if he *can*, than Universalists are engaged in. Is the cause of salvation a good cause? Is it to be superseded by a better one? Is the cause which contemplates the salvation of "THREE QUARTERS" of mankind a good one? The cause in which Universalists are engaged is, at least, *one quarter* better than that. Ours is the better cause, Dr.; it supersedes and surpasses the cause in which you are engaged, in every good sense; and we thank God that it inspires a zeal, in some measure commensurate to the great and glorious objects of its contemplation.

Again. Is that cause a good one which teaches, that God *will forever cast off* a portion of his intelligent creatures? Can the Dr. find zeal to engage in prosecuting this work of endless wretchedness? Can he fervently labor to effect the objects contemplated by this cause? He professes to believe that *one quarter* of the human family will be made endlessly miserable; will he, *can* he *zealously* enlist his powers to effect this enterprize, to secure its accomplishment? No, he strives and struggles daily to *defeat* the very objects promised by that cause, which he would call '*better*' than the salvation of the world. Besides all this, it is expressly declared in the volume the Dr. professes to revere, that "God *will not cast* OFF *forever*;" and if the cause in which the evangelical prophet was engaged was *a good one*—(and we wish the Dr. to point to a better one, if he *can*)—then the cause in which Universalists are engaged is certainly *as* good; and may God grant us a zeal corresponding to the magnitude and excellence of the Gospel of his Son. AMEN.

Philad. Dec. 5. S. W. F.

The South Carolina Convention held its session in the Universalist meeting house near Capt. James Mullekin's in Anderson District, on the 17th Oct. Adjourned to meet at Harford, in Newbury District, on Friday before the first Sunday in Oct. 1835.

Br. Willis Atkins was ordained at Montgomery, Ala. on the 16th ult. Sermon by Br. Allen Fuller, of South Carolina.

*** We had intended a few remarks in this No. touching the article in our last, headed "Irresponsible Hierarchy," which originally appeared in the "Landmark," an orthodox paper recently started in Salem, Mass. Our purpose, mainly, was to introduce some remarks from the Methodist paper in this city, in relation to the "Landmark," and which we suppose also had reference to the article we copied, or one very similar. The want of room, however, prevents our doing it this week. If we have opportunity we shall endeavor to attend to it in our next. P.

*** "J. C. P." and "W. F." will excuse our seeming inattention. Our time has been so taken up that we have not been able scarcely to glance at their favors. We will give them an examination this week.

*** Br. S. W. W., Providence, is informed that a package was left for him, at the store designated, on Tuesday last. A letter will be found within.

☞ An error occurred in the credit to the extract from Lightfoot on the 53d page. It should be *Horæ Hebraicæ et Talmudicæ*. Line 34 from top of same column read *Pool's* Synopsis, for "Poolis."

Died,

In New-York, on Saturday morning last, Mrs. ORAVILLE PARKER, aged 20 years, wife of Mr. Josiah Parker, formerly of Shirley, Mass.

In Ridgefield Conn. on the 28th ult. LEWIS T. eldest son of Mr. H. Hunt, aged 6 years.

Religious Notices.

Br. Case, will preach at Oxford, Conn. on Sunday the 21st inst.

Br. B. B. Hallock will preach at Newark, Sunday Dec. 14th.

Br. A. Case, will preach in Bridgeport 1st Sabbath in January, at Stratford in the evening, at Trumbull on Monday evening, and at Whitehill School house, in Huntington, on Tuesday evening following; at Newark, N. J. on the 3d Sunday in January.

Br. F. Hitchcock, of Egremont Mass. will preach at Newark, N J. the 3d Sabbath in Dec.

Br. James M'Laurin will preach at Vernon, Dec 13th, in the morning, and at Bellvale in the evening. [This we presume was intended for 14th.]

NATURE INVITES TO DEVOTION.

O! the beauty of earth at eventide,
Of the setting sun as it slowly glides
To its home in the crimson'd west;
When its ling'ring ray on the cloud is thrown,
As if the hand of an angel had drawn
A sketch of its place of rest.

When the bee returns with its gathered sweets
From the flow'ret's bed—when the schoolboy greets
His mates on the village green—
While his song of glee and his shout of mirth
But tell that his thoughts of the glowing earth
Are bright as a fairy dream.

When are heard in the glen the joyous notes
Of the wild bird's song as it gaily floats
Away on the viewless air;
And a sound comes forth from the fragrant bower,
From the shady dell, as if the passing hour
Were the fittest time for prayer.

Who would not kneel when the earth and skies
Seem reflecting the hues of paradise—
The light of the pure above?
When from lawn, from wood, from the distant hill,
Wakes the vesper hymn, and the noise rill
Re-echoes the song of love?

Who, who would not kneel on the verdant sod
When incense ascends from the works of God
On the zephyr's balmy breath?
O! the heart forgets in an hour like this
That on earth there is aught like bitterness,
Or aught like the sting of death.

If so bright the anthems of rapture here—
If so bright the gleams of glory appear
In a world as dark as this,
O! what the beauty of the spirit's home
Where no blight to its joys is ever known,
No shade to its blessedness!

Christian Advocate and Journal.

FABLE AND DIALOGUE.—An Extract.

Sage.—One summer morning all the flowers of the garden were blowing in the sunshine.—They were carefully cultivated before the windows of the king's palace, where the nobility crowded to gaze at and admire them. They were magnificently arrayed in all the gorgeous hues of the rainbow. Some grew in clusters of crimson and gold; others rose alone, tall and beautiful, in purple pride. Many embossed with their snowy balls, masses of carefully trimmed verdure, and many crept along the ground till it glittered with their golden eyes like the heavens with stars; a few sprinkled with bursts of violet, bowers of luxuriant green and here and there others laid their glowing cheeks against the stained side of an antique gray wall, or hung indolently from its hoar top in all the bliss of sunshine, idleness and beauty. They were watched and cherished by a careful gardener, who plucked the weeds from about their roots, watered them in the evening, and sometimes spread over them a glass case to shield them from the wind and storm.

A youth full of manly grace and noble beauty roved through the garden. From his broad, pale forehead, the raven locks fell in glossy ringlets, to his shoulders. His large thoughtful eyes glanced over the scene with a cold, unmoved admiration. In one hand he held a pencil, and in the other a small portfolio, for he was a painter and a poet by the favor of nature. The brilliant crowd of flowers blushed as they felt the glances of his eyes, for his soul was in them.

Child.—But flowers cannot feel. They are too frail, too fleeting. Intellectual existence would be to them no joy—and to nature no use. They wither in a day—an hour. They learn no sciences. They exhibit no reason. They accomplish no enterprizes. How can flowers live, and why should they?

Sage.—And what art *thou*, my child? If thou art other than a flower, art thou better? Youth exists thus but to unfold its leaves in the sun; and to the young, existence itself is bliss. Frail are the tender flowers; so art thou my child. On every balmy breeze may float thy death, and thy mind's leaves also wither as thy day rolls on. Fleeting, didst thou say? Thou and such as thou, pass away by millions; unknown, unmourned, unmissed, even like the flowers. Why should not these radiant things have hopes and blessings? Why should they not feel the morning dew at their hearts? The bee courts, the sun kisses, the rain washes, and the night cools and rests them. They rejoice in their unfolding glory; they mourn in their sad decay; at daybreak they open and triumph in their strength and loveliness, and when their brief lives are ended, they leave with reluctance the summer scene; they turn their expiring leaves to the rolling sun; they lean to catch the murmur of the bee that has forsaken them; they fall with anguish from their bright eminence, like queens dethroned and dying.

Child.—And the beautiful youth, dear father?

Sage.—He gazed around upon them sadly. They were gay; they were grand; they were superb; but he could not paint; he would not describe them; and they followed his steps with their silent wishes.

Child.—But, father, what was the youth to them; could flowers *love?*

Sage.—Not as the *wife* loves, child; but as the *women.*

Child.—But, father——

Sage.—But, child——

Child.—I meant to say, dear father, *wives* are *woman?*

Sage—But women are not always wives.—The one love only virtue and their husbands; the other only admiration and the world. Thou mayest not fully comprehend this now. These flowers we spoke of, were framed for admiration. They courted and lived upon it, loving it better than the sunshine which matured and the dew which refreshed them. Why dost thou sigh?

Child.—When thou didst paint these pretty flowers, blooming together so peacefully in that lovely garden, I said to myself, "Here would be true happiness if they could feel." Thou sayest that they *can* feel, and yet with feeling come repining and dishonor.

Sage.—With man or flowers it is the same in this. No scene so tranquil but some evil lurks—no breast so still, but envy or disappointment, or distrust, or fear, or phantom enters sometimes to disturb it. It is the world. A tear? Art thou not happy?

Child.—All but for the flowers and the sad lesson I have learned.

Sage.—Why thus it is. In all thy flowery way, sweet child, though heaven should pour its summer always on thee, and thy bright road be sprinkled with blossoms, there will ever and anon come these cold truths blowing on thee like an ungentle wind that comes from ice-clad mountains. Lessons, dear child, that must be learned, and winds that must be borne by all who travel in the way of human life. Come—now thou knowest the worst, thou smilest again.

* * * * * * *

New-York Mirror.

FLIGHT OF TIME.

Time is an unseen, a noiseless traveller. It is not the object of any one of our senses. We can trace the features and the movements of almost every object that is dear to us, pleasing to our fancy, or gratifying to our feelings. But we cannot trace the movements of time. They are hidden in impenetrable darkness. Covered with mysteries we cannot unravel. All we know of the movements of time is from its loss. We behold the threatening heavens—the big black cloud rolling onwards, armed for destruction. We see the proud waves lifting up their billowy foam far up in ether. The thunder rolls furiously and we tremble. The vivid lightnings flash and glare upon us in forky flames and we involuntarily close our eyes with terror. But the lapse of time is silent and unseen. It steals along invisible to mortal ken, without a sound, noiseless as the football of fabled sprite or disembodied ones. As it journeys toward eternity, the flowers of spring wither, the beauty of summer fades, the richness of autumn passes away. Its effacing fingers almost imperceptibly furrow the face of beauty and fritter away the stamina of the human constitution. Although unseen in its flight, yet it never ceases.

PROSPECTUS

FOR THE FOURTH VOLUME OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. Sawyer, A. C. Thomas and P. Price.

In the prosecu ion of our labors on the 4th volume, no material change will take place in our course, from that which has characterized the preceding ones, other than to avail ourselves of every improvement which may suggest itself, in the spirit and manner of treating the great subject to which the paper is devoted, and which may be within our power.

In addition to ordinary interest it is expected the Discussion will be continued, which has been in progress thro' the last vol. between Rev. E. S. Ely, (Presbyterian,) and Abel C. Thomas, (one of the editors,) on the all important question, "Is the doctrine of endless misery taught in the holy scriptures, or, do they teach the final holiness and happiness of all mankind?" We feel justified by the circumstances in the case, in saying that no controversy was ever conducted for the length of time, in a better spirit than this. It has been read with a deep and abiding interest, and so long as it preserves its present spirit and character, it will continue to be sought for with avidity.

In the general conduct of the paper, no exertions will be spared to preserve, and even extend, the favorable character which it has thus far sustained. And in return, we respectfully ask of its friends, a continued, and if consistent, *increased* effort to extend its circulation. Although it is prospering, and its continuance is *sure*, it still needs additional support to reasonably compensate its conductors. And if they have been faithful at all to the duties of their station, we believe it will not be in the hearts of *Universalists* to turn them away empty handed. Let every friend then remember it substantially in the way of increase to its patronage. They al know the necessity of sustaining a work of the kind in the important locations which this occupies.

Terms.—The "Messenger and Universalist," is published every Saturday, simultaneously in New-York and Philadelphia, in royal quarto, at $2 per ann. in advance, or $2,50 if not paid within six months. Publishing Offices, No. 2 Marble-Building, Chatham-Square, foot of Bowery, N. Y. and 132 Chesnut-st. Philadelphia. Letters to be addressed "P. Price, 2 Chatham-Square, N. Y." *post paid.*

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